

Truth made manifest:

O R, 1-6

The Dead Man's Testimony to the Living.

B E I N G

A Compendium of the Last Sayings,
Dying Speeches, Sentences, and
Expressions, of

Captain *William Bedlow*;

That pattern of Love to his Country.

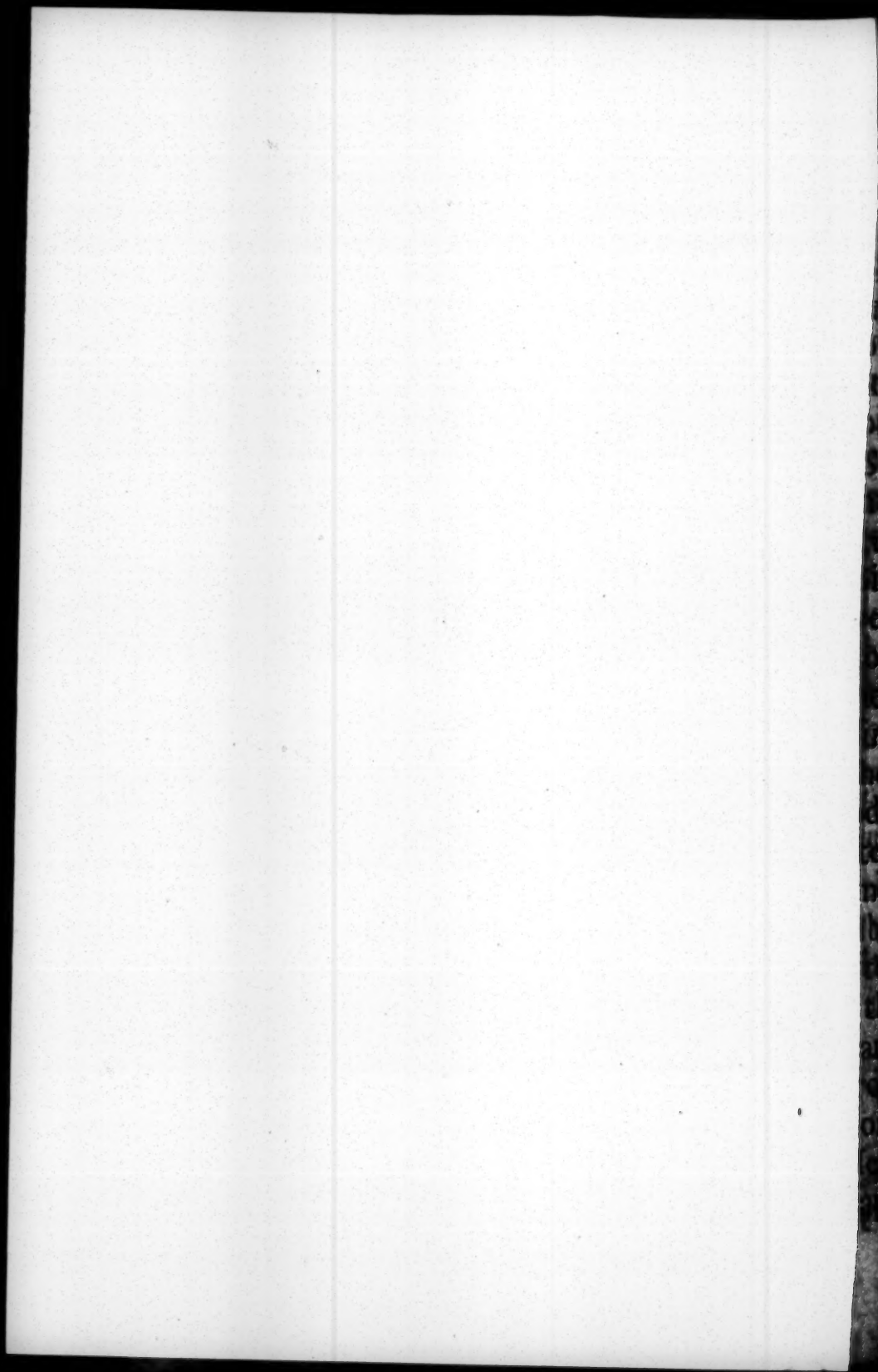
Who Deceased at *Bristol*, the

20th. of *August*, 1680. Convincing all,
both Deluded *Protestants*, and wilful-
ly-Blinded *Papists*, of the Reality of that
late Horrid PLOT; with his Endeared
Caution both to his King and Country,
shewing the Eminent danger that still
Threatens.

With a Sermon made upon this Text, Preached
at his Funeral by a Reverend Divine,
Mr. THOMAS PALMER.

Romans Chap. 14. Ver. 12, 13.

So then every one of us shall give an account of
himself to God: Let us not therefore judge
one another any more, but judge this rather,
That no man put a Stumbling-block, or an oc-
casion to fall in his Brothers way.



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By the Rev. John Wesley

Of the Society of Friends

Against the

Unlawfulness of

Swearing

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The Righteous Evidence,

Witnessing the TRUTH.

Romans Chap. 14. Ver. 12, 13.

So then every one of us shall give an account of himself to God :

Let us not therefore judge one another any more, but judge this rather, That no man put a Stumbling-block, or an occasion to fall in his Brothers way.

In this Text it plainly appears, that judgement alone belongs unto God, that is, The judgement of the pure immortal Soul; and that whosoever undertakes to lay any censure there, whether right or wrong, audaciously presumes to Rob the Almighty of his Privilege; and not only so; but arrogates to himself what does not in the least appertain unto any Mortal to Intermeddle with; for every one of us must give a particular account for himself, before the great Tribunal of the God of all the Earth, who is the discerners of all hearts, and thoughts, who Acts like the Refiner; and only knows the

Drops from the purest Gold : He who is
 cloathed with Righteousness, whose eyes run
 to and fro in the earth, who knows all Bosom-
 thoughts, and can pry into the deepest secrets
 of the Soul : he it is alone to whom judgement
 belongs, who has proclaimed himself a God
 slow to Anger, of long patience and forbearance,
 therefore most fit to be our judge, whom neither
 Interest nor passion can any way oblige to
 swerve, either to the right hand or to the left ;
 yet infinite to pardon all that will confess their
 faults, and in time come unto him ; nay, so
 good, that he has freely promised, That whenso-
 ever a sinner turns away from his wickedness
 and forsakes his Sin, his Soul shall Live ; and
 that by so doing he shall save his Soul alive,
 which our Saviour well noteth in the Parable
 of the Prodigal, who after he had taken his
 portion of Goods, and as it was in disobedience
 to his Fathers Will, departed into a far Coun-
 try, where long he lived riotous, and ran into
 all Excess till his large store was spent, and
 then was forced to feed on Husks, pinched with
 Poverty and Hunger, quite forsaken of his
 Luxurious Companions, who like the Swallow
 lows, only sing to our Morning wakes, and
 bask themselves in the Sun-beams of our pros-
 perity, but when the Winter storms come on,
 soon vanish, I say, he being quite forsaken, and
 finding

finding all good things departed from him, began to reflect upon his former folly, and then had thoughts, and not till then, of returning to his Father. So fares it often with poor Sinners here on earth, who after a long course in Sin, at last look back and view their dreadful paths they carelessly have trod, and then bethink them whether they are hurrying, to what a fatal place those broad paved ways do tend, which consideration mixed with the thoughts of vast Eternity, often causes them to hempen themselves, and stop their full Carrier, laying hold of Sacred promises, to stop them from falling into the deep Gulph of Everlasting Woe; such is our blessed Saviour freely pronounces to the worst of men, excepting none, but is willing that all should be saved: Come unto me all ye that are heavy laden and I will give you rest. And again, Whosoever cometh unto me, I will in no wise cast him off: Nay, the Triumph is greater in Heaven for one sinner converted, then for ninety and nine that are long, that need no repentance. So that seeing it is the Almighty's pleasure who made us out of the dust, and gave with the breath of his nostrils, turn us into the same to save us from misery: why shall any one presume to judge his Brother, when Heaven has expressly commanded to the contrary? saying, Judge not,

least thou be Judged: For sure it is, no man
 nor Angel has that power given into his hands,
 no, 'tis the sole Privilege of our wise Crea-
 tor: or say they had, which cannot be possible:
 how can they give rightful judgement who can
 go no farther then the outward actions? for 'tis
 certain none but God can see into our thoughts
 nor pry into the Cabinets of our Souls, to draw
 from thence an Indictment against us, and
 charge us with unbolomed Sin: And again,
 those that look fair on the outside, and are guild-
 ed over with a specious gloss of good and pious
 Deeds, may lodge black Hypocrisie within, and
 cloak all their actions with the same, thereby to
 deceive the world: so like the fruit that grows
 about the Lake where wicked Sodom once stood,
 they may shine bright & bear a Golden Rime,
 which being broke, incloses nought but Ashes
 and Cinders, to delude those that imagine
 them, before they are Plucked, most pleasant
 and delicious.

So then, every one of us shall give an ac-
 count of himself to God: Let us not
 therefore Judge one another any more,
 but judge this rather, that no man put a
 Stumbling-block, or an occasion to fall
 in his Brothers way.

The meaning of the words, That every man shall give an account of himself to God : Is, That he shall appear before the Judgement seat of God, to answer for all his deeds done in the flesh, whether they be good, or whether they be evil ; not that God needs any account to be given of any person, for sure it is he knows the secrets of all hearts, nor that he will take the account of any person as himself shall state it, though as many Deistes hold, that then the Conscience of Man is so Powerful, that nothing can be hid or has been done, but what it will reveal and lay open as Noon-day : Nay, suppose it did not, yet he that keeps the record of each particular action, nay of our very thought and privatest Imagination, could soon unreveal all, for Behold (as the Prophet saith) his Fan is in his Hand to divide and sift the Chaff from the wheat : Nor can there be any Darkness in him who is the fountain of Eternal Light, and never dwells but in Light unapproachable : He it is that is the only discerner of the heart : Let us not therefore Judge one another any more ; which is the second thing to be considered ; That is, let not any censure a man by his former actions, for at the last moment God is All-sufficient, and can pardon to the utmost : but rather,

as it is in Job 32. 3. Lay thy finger up-
 on thy Mouth, hold thy peace, and com-
 mit it to God, who shall Judge the world
 in Righteousness and Truth, by that Man
 Jesus, whom he hath ordained: For he
 that thinketh himself to be something when
 he is nothing, deceiveth himself, Gal. 6. 3.
 And again, The Lord preserveth the lowly,
 and giveth Grace to the Humble, Psal.
 34. 17. 1 Pet. 5. 5. Therefore let none
 judge what God shall think fit to do, for
 Man's Wisdom in such cases, is but foolish-
 ness, and in such as presume to do it, sto-
 rgeth the Valacious Spirit, though to no purpose,
 and is to what they would do were it in their
 Powers, which may justly call Almighty
 Vengeance on themselves for such High
 Arrogances, and Divine Wrath may turn im-
 placable against all Incharitable Wretches,
 who be so doing, deny the Authority of holy
 Scripture, for there the blessed Apostle commands
 us to be in Charity with all men, and as
 God is to Charitable and Merciful, that
 he Created no man to Destruction, but is
 willing that all should come unto him. May
 then should we that are but Men, presume
 to Judge one another? Amongst Protestants
 it should be a thing most detestable, though
 Papists hold it as part of their Faith, that

they know whether men shall go to Heaven
 or Hell when they depart this Life, which
 opinion, their Cannonizing several for Saints
 both confirm: and ascribing others Purgatory
 & their Pansion, whilst those that cannot
 pay their passage, are confined to the lowest
 Hell: These are their gross Errors and
 Absurdities, these are the Stumbling-blocks
 they lay for many thousands to fall at, and
 so that acknowledge the Roman-Catholique
 Faith escape: These are the Blind that lead
 the Blind, till both fall into the Ditch: for
 as the Prophet David saith, Psal. 62. 12.
 God rewardeth every man according to his
 works: Therefore it is not as men will,
 but as God pleaseth, and all his deeds are
 upright and Just, and his Will is his Law,
 not being confined or Circumscribed to Lim-
 its or Bounds, but Infinite both in Wis-
 dom and Justice, which brings me to the
 third part of the Text: But judge this ra-
 ther, that no Man put a Stumbling-block:
 That is, that no man by making false In-
 terpretations or Comments, upon the Libes
 and ways of men, and should thereby give
 others cause to doubt their own state there-
 of, so to Terrifie them, as to make them
 despair of Gods mercies, and with Cain
 conclude, Their Sins are too great to be
 forgiven:

forgiven: when the precious Blood of
 Lamb slain from the foundation of the world
 is of force sufficient to purge away the vile
 Pollution of the most Rotorious Sinner
 and by laying hold upon his mercies
 Prayer and sincere Repentance, pardon will
 be found, even at the last moment of Life.
 But I say not this because I would have
 any one defer their repentance till they are
 just going to be pushed off into the
 Abiss of Eternity, for that is it the power
 of Hell, our cruel and Immortal foes, would
 have us do: but I say, it is not impossible
 we may then find mercy, nay, I believe
 many thousands have, who now are singing
 loud Hosannah, to the God of mercy.

Another Stumbling-block that the Enslavers
 have laid to overthrow the Weak, is, to
 point out to them the most strict and severe
 Commands that the Scripture enjoins, and
 putting on them more dreadful Interpretations
 then the Sense it self will bear, telling
 them that if they do not observe those Rules
 (too strict for mortal Man) they must inevitably
 perish, that without such due Obligations
 there is no Salvation to be purchased
 which often staggers their Faith and puts them
 to a stand, who seeing that they cannot go
 forwards, oftentimes let go their hold and
 fall.

fall into a foul Relapse, which by a steadfast
 laying hold on the Merits of our Great Re-
 deemer, who was once offered up a Sacrifice
 for us all might be prevented, for we by
 faith are made his Brethren and fellow
 Heirs; then sure it is, he will not deny
 us his Aid in ought, if we implore it, es-
 specially with unfeigned hearts and Lips, by
 Prayer and Supplication; for he hath com-
 manded us to ask and it shall be given, to
 knock and it shall be opened unto us, which
 can be by no other means then what is said
 in Eccles. 35. 17. The Prayers of the Hum-
 ble shall pierce the Clouds, and will not
 depart until the highest regard it. Prayer
 and Meditation being the only Armour a-
 gainst all the fiery Darts of Satan, for as
 it is said Mat. 19. 4. Humble thy self as
 a little Child; and when God sees thee ly-
 ing at his Foot-stool, he will raise thee up
 and Exalt thee above thy fellows; that is,
 he will pour his Grace into thy heart, and
 make it fit to bring forth Seed of Everlast-
 ing Life: for as St. Chrysostom observes,
 he always flies from the Proud and Lusty,
 but with the Lowly and Meek delighteth to
 dwell, for unto such his Grace is freely be-
 stowed, nor do they fear what man can do
 unto them, since they have built on a sure
 Foundation.

Foundation, a Rock that will never decay, no Powers of Death or Hell are able to remove it, for like to Jacobs Ladder, its top reaches to Heaven, and from thence benigne Influenc'd, descends as the Dew of Hermon, to refresh their Souls, and to make them stand against all Temptations, prepared always for the Bride-Grooms coming: they fear not the going out of their well-furnished Lamps, but smile on the Ghastly Ring of Terror, and with the Holy Apostle falling into Rapture, and cry, O Death where is thy Sting? O Grave where is thy Victory? For after Death they are far happier then whilst they Live: yet these are they the world often passes their Censure on, because they once were disobedient to the Lawes of God, which is a strong Argument they doubt the All-sufficiency of an Infinite being, and that his mercies are not greater then our Sins, imagining with Iudas, He is not able to forgive, or at the least, he will not: when Holy Scripture makes mention of many pious men who had led Evil Courses, and Lived Wickedly, till they saw their Follies, and then returned from their Evil ways, by the assistance of Divine Grace. For Note, That Man barely of himself, has not the power to do Good, though Popish Superstitions blind

blind the Ignorant with Merrits, perswading
 their Proselytes, that leave is gained there-
 by, and that they may depend on that for
 salvation, only adding to them, to believe
 as their Church does, though they know not
 many times themselves what she believeth,
 & what she does profess, by reason so many
 Traditions of Mens making, have been lately
 thrust in, under the pretence of the **PAPES**
 Infallibility, the which are laid as so many
 stumbling-blocks, or to come home to my
 Text, as occasions to fall in his Brothers
 way: That is, to lay any thing in his way
 in purpose for him to fall over, or to impose
 upon him things that does confound his
 Reason, and stagger his Capacity, as Rome
 gain holds in her Power of Transubstan-
 tiation, which is that the Priest has power
 by mumbling over a few Formal Prayers,
 to turn a Wafer made of Wheat-flower,
 into the Corporal Body of our Blessed Lord:
 say, and they go on farther, to averr tis
 the same Body that once was Nailed to the
 Cross, and that by the same power, Wine
 such as is usually drunk in Taberns, is
 turned into the self same Blood that once
 was shed for the Redemption of the World.
 With these, and such like Fables, they have
 long deceived the Nations. This I mention
 the

the rather, because this our deceased Brother
 was once subject to the same Delusions, till
 Heav'n opened his Eyes, by giving him
 Wisdom from above, to discern their vain
 and foolish ways, and in abhorrance to their
 Black and Hellish Crimes, to break the Chain
 of Superstition, and get loose from those
 Bloody Philitians, who endeavour'd to Sa-
 crifice three Kingdoms, and commit murders
 and Rapins, under a pretended Zeal for to
 Propagate Religion, which is quite contra-
 ry to Holy rules laid down in Scripture for
 our Learning: for all the Apostles of Christ
 fought only with the Sword of the Spirit, and
 not the Sword of Persecution: and our Sa-
 viour himself commanded Peter to put up his
 Sword, though drawn in his behalf, saying
 Those that smite with the Sword, shall perish
 with the Sword: which Scripture has partly
 been fulfilled since the beginning of this late
 Hellish Plot: For by the Sword of Justice
 several of the Black Conspirators have justly
 fell, for contriving their Dire Projects against
 the best of Kings, which no doubt had took effect
 to the utter Ruin of himself and People, had
 not Heavens providence prevented it by timely
 raising up such faithful discoverers, as removed
 the Stumbling-blocks they had laid in all our
 ways, amongst which, this departed Gentle-
 man,

an, Dr. William Bedlow, was not the least
 Loyalty and free discovery, to break the
 Cockatrice's Egg, that Hell and Rome had
 long sat brooding on, and laid their horrid
 furthers and secret Villanies quite open to
 the world, and encouraged by that power which
 inspired him to reveal the Dark Designs
 of the Scarlet Beast, that long time has de-
 ceived the Nations: He staggered not, but as
 faithful Witness, to the last affirmed his
 testimony to be Just and True, nor could he
 be shaken neither with Bribes nor Threats, scorn-
 ing the former with disdain, and smiling at the
 latter, as knowing that Heaven would defend
 him from their snarling rage, till his appointed
 time was come: At which he made a Pious
 and Christian-like end, repenting him of no-
 thing more, then of having spent so much of
 his days in Romish Superstitions, and Idol-
 atry, yet Praying for his Foes, wishing that
 God would turn their hearts, that they might
 leave their Errors, and repent the Evil they
 committed, not only to him, but against the King
 and Kingdom: And so Commending his Spirit
 into the Hands of his Eternal Redeemer,
 Great God of Souls, and Everlasting
 Prince of Life, he yielded up the Ghost, and
 is no doubt is happy, let the Papists
 assure as they please by his former actions:
 the

the thoughts of which, made me chuse principally this Text, to let them understand that it is the Repentance; though late, will find acceptance with God; and that he who came into the Vineyard at the Eleventh Hour of the day, received as much as he who had born the Heat. And thus much may suffice for this occasion.

Now to the God of all Glory and Power be Honour, praise, Might, Majesty, and Dominion, henceforth and for evermore.

Blessed are the Dead which Dye in the Lord, they rest from their Labours; and their Works do follow them.



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